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Baptist—Baptist Sevings Institution, Liberty Street, Newark. Savage Institution, 200, 202 and 204 Broad Street.

Dentist—PERFECT, STATIONERY, ETC.—E. E. Marsh, Broad Street, Bloomfield.

Day Goods—W. V. Snyder & Co., 727 Broad Street, Newark.

Furniture—MARIA K. DENNIS & CO., 726 Broad Street, Newark.

Furniture—Bloomfield: John G. Keyler, Bloomfield Avenue, Newark; Wm. N. Randall, 730 Broad Street.

Groceries—Baker & Hubbard, cor. Washington St. and Gloucester Ave.; J. Hayes, Glenwood Avenue; A. H. Taylor, Broad Street, Bloomfield.

House Furnishing Goods—W. N. Randall, 730 Broad Street, Newark.

Insurance—Keene County Mutual Insurance Co., Liberty Street, Bloomfield.

Oil Lamps, Fixtures, ETC.—J. Adam Wissner, Franklin Street, Bloomfield.

Matto, Veterinary, Etc.—K. E. Heekel, Washington Street, Newark.

Plastering—T. E. Hayes, Glenwood Avenue; A. J. M. Taylor, Broad Street, Bloomfield.

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M. H. CLARK,
Editor and Publisher.

Bloomfield Record.

BLOOMFIELD, N. J., NOV. 4, 1888.

ENGINEER SEEDS.

The death of JOSEPH A. SEEDS the engineer, who some three weeks ago on the Pennsylvania R. R. between Jersey City and Newark perilled his life for others, gives increased emphasis to his heroic act. Such deeds in the usual routine of duties bring out the same spirit of heroism which on wider fields of danger and conflict has excited lasting honor the names of brave men.

An engineer's position on a railroad is one fraught with danger. Although the number of accidents is small compared with the number of trains which run daily from New York as a center, and the amount of loss in life is very slight beside the many who ride safely on our frequent lines of travel, yet the duties of an engineer are always perilous.

On him much depends. Upon his vigilance, his sobriety, and a steady hand are constant demand; and any one who ventures to ride on an engine running at full speed will be impressed. A cool head and a steady hand are the surest guarantee of safety.

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It is to be regretted that Engineer SEEDS did not on the instant the fire broke from the door of the furnace and while yet he was at his post risk something to save the train. It could be wished that, subsequently, he had uncoupled the cars, although thus would have involved some peril to other trains from the unguided engine. But when only one thing seemed available to him, it was most brave that through smoke and fire he pressed forward to the lever, and saved others at the sacrifice of himself.

A QUESTION IN ETHICS.

At Chautauqua this last summer a prominent speaker and editor of a religious journal took the ground that there were times and occasions when deception was justifiable and right; as when a person threatened with death should be approached by the would-be murderer the latter should be told that the person was being sought was not present but was in another place. This was not the simple withholding of the truth through prudence, but the positive declaration of a falsehood. The subject was put in such form as to create considerable misrepresentation if not receiving the sanction of applause. It was judged by some that the statement was made on the spur of the moment, and was thought to be injudicious and scarcely held as a deliberate conviction. But being called to task for it in the columns of *The Independent*, the person has vigorously defended the principle, which makes manifest that it was seriously believed.

It raises the whole question of the true ground on whichmen are to deal in their relations with each other. The three principles from which society acts are passion, self-interest and conscience. The first is deemed the least worthy, to it belongs the impulse of the moment and the gratification of even unlawful appetites. The second is capable of great perversions; but is yet, when wisely applied, a worthy principle. The third is the highest and involves the laws of right, which are to be followed in despite of passion and at the sacrifice of self-interest; as, where life is yielded rather than truth be denied.

There can be but little difficulty in locating the principle advocated by Mr. BUCKLEY—the speaker to whom allusion is made. It belongs to the second of the three governing motives of men; and, as advocated, it contravenes the law of conscience; so that philosophically, it is to be condemned.

But it is not a mere question of principle; it is a matter of practice. On the principle that "the greater includes the less," the claim advanced as carried into the realm of actual life—where theories and principles have their outflowing—would mean that if it is right to lie and deceive in all other respects—in money-making, in taxation,

scheming and in social affairs; and the whole fabric of society is made to rest on a dishonest basis, with the most mischievous consequences to character and life.

It is maintained that this is actually the case in politics—the very name being an avowry because of trickery and fraud; that it is having a large place in business transactions—as in the adulteration of food and drink; and, that in ways small and large, lies white and black, through deception infinite as great affairs it enters into so little life.

Some will go, like Mr. BUCKLEY, to the scripturists for support of deception at critical times, and quote ABRAHAM, ISAAC, RAHAB, DAVID and other characters there mentioned who were guilty of this in time of danger. But it does not appear that their course was divinely sanctioned. If any would decide the question on this authority rather than on general principles of ethics and moral philosophy, the teachings of the New Testament cannot be left out where the position of "doing evil that good may come" is most probably condemned as a slander upon Christianity. The attitude of the great Teacher and Exemplar is against all deception in word or act, and the lie of self-interest is displayed—as in the case of ANANIAS and SAPHIRA—under the lightning flash of punishment.

As a secular journal we are interested in the subjects as bearing upon business, politics and social life; and take the negative of the question whose affirmative is maintained by the editor of the *Christian Advocate*.

A Sad Event.

One of the saddest events in all the annals of insanity occurred this week in New York. A mother shot her three beautiful children, and then places the fatal weapon at her own head. "Joined in life they were not separated in death." The mind almost refuses to dwell upon the details of the dreadful deed. With that crushing which the insane so often display everything was arranged to carry out successfully the carefully concealed purpose formed in a disordered brain. The children are taken to a spare-room; they led to engage in a game of blindman's buff—in which they were wont to play and, blindfolded and with hands tied behind, are deliberately and quickly shot. It was dreadful. The scene that greeted the eyes of those who looked in upon the awful chamber of death was appalling. No wonder that the greatly afflicted husband was prostrated as by a blow, on his return home, by the fearful tidings.

Most singular is it that the lady should have been the wife of an eminent physician, whose specialty is the treatment of nervous disorders. Dr. SEGUIN has enjoyed a national reputation as a practitioner, and is respected to all parts of the country, his presence not being a stranger in Bloomfield.

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